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Editorial

"Wish every individual a very happy Independence Day".

Today, Freedom is Free but our forefathers have paid for it. India has got demographic freedom, political freedom but the youth are still slaves of the western culture. Are we all really enjoying the Freedom that we have got? The answer is - Yes and No. **Yes**- because our young generation are addicted to freedom. Are they treading a path where they do not want any guide, advice and control? Are they traversing a path where they feel their movements and thoughts are restricted because the parents or teachers intervene in molding them? The night club culture, late night party, the rave parties, the power to spend without reason are the type of freedom the young generation are entering into. The freedom to make and break relationships is so common. Yes! They are enjoying the freedom of staying away from the parents and their native place because they are now used to a sophisticated life. What seems to be a freedom is slavery... getting pushed into cruel destiny.

At the same time the young generation is not enjoying the freedom too. The freedom to talk to parents, the freedom to meet and hug a friend and the freedom to go out and play in the ground. This is all lost! The addiction of internet, e-market, email and e- chat has made them e-motionless. Oh God! Emotions are also sent through smilies. The young generation is addicted to sending messages to their parents as they do not have the time to talk. They share a happy birthday wish on a whatsapp. They have stopped talking... and writing too. It was strange that the other day I saw a young girl accidently dropped a pen on the ground and another boy who was just passing by bent down, picked it up and gave it to her. The girl responded "TY" and the boy replied "WC". It took me more than a week to understand what TY and WC meant. I was shocked when I got to know that 'TY' is Thank You and 'WC' is Welcome. If

this is the way our young generation is growing up and communicating the day is not far when we will be speaking in a new alphabetical language.

The young generation is becoming the slaves of some western culture- fast-food, attire, relationship and body language. The small pleasures of a family get together, eating together, cuddling in a small room and sipping a cup of tea with homemade puffed rice (Poha) has pleasures umpteen times the pleasure one gets sitting alone in a Western air conditioned eat-out sipping froth coffee. It is time that we understand that pleasures of life are with family and friends. In sharing and caring, in crying and launghing together. This is real freedom.

Philosophy is easy to read but difficult to practice. Simple philosophy of life is more important than the nuances of understanding the inner self. Many times we explore the depth without even touching the surface. It is important for all to understand the simple philosophy of life first- Love, respect, morality, gratitude, control and then the search for the divine truth.

Time has come to reach out to the new generation and imbibe into them the real meaning and qualities of enjoying Freedom.

God bless our country and the Universe.

Dr. D. G. Kulkarni
Professor & Director, KLE MBA

TOWARDS A NEW HORIZON

The Academy of Comparative Philosophy and Religion (ACPR) is very happy to announce the commencement of their office in New Delhi very soon. Readers are aware that Gurudo Dr. R.D Ranade was a mystic philosopher of International repute having served as the Vice-Chancellor of Allahabad University in Uttar Pradesh. Gurudeo Ranade has left such imprints in the minds of people that the then President of India Dr. S. Radhakrishnan took pride in inaugurating the Head Quarters of ACPR in Hindwadi, Belagavi in 1965.

Gurudeo has many followers in North India. His books and teachings are the treasure to the people in North India. The Board of Trustees of ACPR thought it befitting to be in service to the people of North India by setting up a center in New Delhi (Resolution No. 4, dated 4-4-2015). This will greatly benefit the followers, philosophers, researchers and thinkers in North India.

The Inauguration of the ACPR Center in New Delhi is planned on 10th December, 2015 at 6.00 pm at the India International Center, New Delhi. On this occasion a few books of Gurudeo Ranade will be released at the hands of the honorable dignitaries. Hon. Minister for HRD Smt. Smriti Irani will inaugurate the function. Hon. Shri S. L Bhyrappa -renowned writer, teacher and philosopher, the Vice Chancellors of Delhi University and Allahabad University and the Chairman- The Indian Council of Philosophical Research are invited for the program. Many other spiritual leaders and philosophers will grace the occasion.

The ACPR family seeks the blessings of all the readers and followers of Gurudeo Ranade in their endeavor to reach out to the people in North India.

A few valuable Message to Students

Dr. Raghunath V. Date was an eminent professor of management at Sacred Heart University , USA. He was known to his colleagues and students alike for his intense interest and caring of the persons but more than this he was like the blaze of fire leading towards the Godhead and he always encouraged younger generation towards reality. His intense faith and devotion to Sri Gurudeo made him unique personality. His idea of contemplation is just not a matter of play but it includes deep thoughtful process, intense concentration and devotion along with faith and - unconditional love. He created a cocoon of human activities like conversation, interaction and affection by which his life was easily attracted. He was very clear about the important things in life. I enjoyed his company and I can not deny that sitting in his presence was almost magically serene.

Henry Adams says, "A teacher affects eternity; he can never tell where his influence stops." He guided students in every aspect of life. I would like to enumerate his inspirational own words which will beneficial for all.

"Doing namasmaran will certainly improve your concentration. You must learn to keep full faith in Maharaj and trust in him in all respects. This faith and trust will get stronger with namasmaran."

"It does not matter whether you start earning lacs and lacs. Maharaj will give you what you need. Don't be dazzled by what someone else is earning."

"There is no need to be nervous. You get nervous because you are worried whether your wish will come true or not. But remember, it is not your wish that is important, but Gurudeo's Wish; and His wish will be done. Your duty is simply to remember to do namasmaran with love and devotion and study in the best way you know how. If you think of this, your nervousness will vanish. Just see !"

"Remove the word 'depressed' from your vocabulary ! Do not try to live by someone else's standards or expectations. Set your own standards and expectations. This of course, requires observation and great deal of introspection. As you said, they are just waiting to find faults. No matter what you do, they will find faults. Do not pay any attention to them nor think of them. The best thing is to ignore them as much as possible. They are of no use when it comes to helping someone. What good, then, are relatives ? In older times, each caste or subcaste had to be together in order to have any clout! But today, the time has changed. Anyone, individually, can stand on his own feet based on his own abilities."

"Parents do think and hope that their children will do well in life. This is because they want to see their children happy. They know what sort of difficulties they had to go through and what situations they had to face. They very much wish that their children are saved from the anguish. But this does not really alter what you need to do. As you are working your hardest towards a goal, there is nothing more than you can do. Everything will take place in proper time. Just do namasmaran. Having faith means leaving everything to Maharaj. He knows what is best for you. Just do what you need to do, viz the Namasmaran and hard sincere work leaving everything else to Him, whatever happens is by His will."

"Such feelings of guilt have no positive value either in parmartha or in daily worldly activities. They are solely as a result of blind beliefs. God created gravity ! and when something falls out of hand it falls down ! It is so simple. Don't attach significance to such things. They will only make your life miserable. There is nothing more important or powerful than the Naam. Do that and there is nothing in the world that you need to be concerned about. Now if you know that you were careless in handling the Prasad (beyond normal errors that we all make), learn from that and be careful in everything that you do."

"Everything you do or will do has consequences, whether positive or negative ! If you watch movie all night, what else would

you expect ? Whether to attend the classes or not is up to you and you alone ! You had problem with attendance before and you know what kind of trouble you may get into. Why do you give a chance to doing something which will result into an absence ? If you do, you must pay the price."

"Yes, friends do bring pleasure to life. There is no special technique to making friends. Friends made with techniques are not really true friends. What develops into a friendship is your keen interest in the well being of others. If you naturally take interest in listening to others and their good in mind, they will automatically be attracted to you and will reciprocate your feelings for them. Initially, do make an effort to greet them cheerfully and ask them about themselves. It is not necessary that one must be studious or very intelligent to become a good friend. Friendship is a quality of heart and a nurtured feeling for others. If you think that you need a friend because he will help you in studies, then it is a wrong reason to have 'good' friend. Friends are there because you care for them and they care for you. Develop a genuine interest for others in your heart and friends will be there automatically."

"It is one thing not to waste time on idle talk and futile things. Many become friends just by belonging to groups with wrong habits. But it is also wise to have friends because of your courtesy, good manners, feeling and concern for others. You need not join them in wasting time. However, just a word or two showing your kind thoughts toward them is sufficient to generate a feeling of friendship in them toward you. Such friendship will be out of their respect for you."

"You should develop the skills & manners of developing and maintaining contacts. It is not good to call people only when you need something. Think how happy someone else will be when you call him. You cannot remain shy."

"Remember, our only solemn duty is to do Namasmaran with all love and devotion and not to worry about anything else. Just go on doing Namasmaran with a complete sense of surrender and love and the truth will always be with you."

"Do not sign any bonds or agreement without reading them very carefully first. You should be free to leave the job anytime you want. With experience, you should be able to make quick progress, of course with accompanying increase in remuneration. For the first few years of your career your focus should be achieving results and gaining real time experience on the job. Be very punctual and do the work with utmost honesty and hard work. Maintain your self-confidence. Be bold and affirmative when you present your ideas to others."

"Although you do need to get the books recommended by the college, you should also look for and get other books on the subjects by the other authors. You do not have to have them new, but you should be always on a lookout for used books at Second Hand Book Stores or from anyone who wants to sell used books. Similarly, if you want to excel in your field, it is not at all sufficient to restrict to the text books and the reading books assigned by the professors. You must try all the time to read on various topics as well as make use of the internet to the fullest to understand it."

"I would like to suggest that you purchase the Times of India each day and read it at least for forty minutes each day. If you come across a word that you do not understand and are not sure of its use, immediately consult a dictionary. You can also purchase 'India Today' and read it regularly."

"Stamp collection is good in that can help in studying History."

"It is a very important step on the way to success. Never forget the Guru and Namasmaran."

"Teaching is a very noble and extremely satisfying profession. Relatively speaking it is free of politics. It is an opportunity to serve the people and influence young generation with your example."

Dr. Rajendra Chauhan
Dental Surgeon, Ahmedabad.
gracedental@gmail.com

Concept of real Metamorphosis known to a Mystic

The word "metamorphosis" derives from Greek, term meaning transformation. It includes- A change of form- A changed from- A change of character, conditions, etc.

As the word suggests, it is entirely a biological term; but what is that a mystic is concerned about it. In simple terms the word metamorphosis is a biological phenomenon in which transformation takes place in some animals and they entirely change their form from larval to adult form. It is this transformation that the mystic is concerned about. But what is this transformation and what is so important about it. Again we can say that transformation means a change of anything from one form to another form; but for a mystic it is the transformation of body into the very soul. It is the process of concentration and contemplation on the Name of God imparted by a realized saint through which gradually with the help of grace of God that the metaphysical identity of the body of that aspirant transforms into the divine self. It is this conception justified by Gurudeo Ranade and Prof. Date as well as various Indian Saints and sages about which the present author would like to discuss it in detail.

Mystical Aspect of Metamorphosis-

In the year 1927 when Gurudeo R.D. Ranade gave a lecture in the Kamataka College on the 'Evolution of Indian Thought', he recalled his past memory and told to the audience, "I actually saw the phenomenon in Nimbal in its various stages. The wasp lays her eggs in some small nest, and when the young ones develop into pupae, they eat the invigorating live food offered to them, and then become full-fledged wasps and fly away." Zoologists says, "Wasp- a stinging often predatory insect of the order Hymenoptera, esp. a social insect of the common genus Vespula, with black and yellow stipes and a very thin waist."

In another instance, Gurudeo keenly observed a Gandhilamashi (bee) that catches an insect, and keeps it in the cleft of an old wooden log or a wall of house. She covered it by green leaves and packed by clay so softly that the entire structure seems to be a beautiful small pipe and fly away. After some days, Gurudeo investigated that crawling insect is itself transformed into a full-fledged flying bee (Gandhilmashi), and in its own turn. Breaks the clay pipe and flies in the sky.

Similarly, Prof. V.H.Date Maharaj has mentioned in his book 'Truth and Trifles' that "Who would believe that one thing changes into another in no time though there are instances of metamorphosis in nature? People know that the caterpillar transforms into a butterfly, but the belief in the uniformity of nature and the unalterable character of things in general is seen to be common everywhere

Now the present author would like to express similar illustration through his own observation in his academic life when he was carried his experiments on frog's life cycle during B.Sc. classes. We all know that frogs are Amphibians- cold blooded animals. Biologically, if we go through the life cycle of a frog , we see there are four stages (The egg- The embryo- The tadpole- The froglet- The frog) in it.

Similarly, if we have a deep thought in context to the spiritual transformation, then we found it amazing that there are lots of things to learn from the nature. For a mystic, the eggs are analogous to the Sabeej Name given by a realized saint in condition that the name should be kept secret as the jelly like covering that protects the egg. Here what we meant by keeping it secret is that, one should not advertise about the name given as it will only lead one to egoism and false pretensions. By contemplation on the name given, the sabeej name will gradually transform the aspirant to a realized devotee and once he sees his own immaculate form then he will be

free from false notions, illusion, delusion, hallucinations of the metaphysical world. Then unlike an adult frog he can live in any conditions whether on land or water.

From all these examples of metamorphosis what Gurudeo R.D. Ranade and V.H.Date had made their philosophical justifications out of it is the most important. How they hold the perception of his philosophy in regard to the scientific terminology, scientific research and advancements?

If we analyze this in two phases then in the first phase, I would like to narrate Gurudeo R.D.Ranade's mystical awareness of God's omnipotence, that how path of meditation become the means of God-realization and how a devotee through the strength of contemplation transform himself into God?

Gurudeo R.D.Ranade had wrote in his book, 'Mysticism in Maharashtra' that,"Let concentration be actuated by love, hate, or fear. If a man concentrates his body, mind and speech upon one object, he is sure, in course of time, to be so transformed as to be one with the object," Gurudeo proved the wonderful power of 'Meditation' when a devotee contemplates on the Name or Rupa of God which is imparted by God-Realized saint. He has explained it in the words of a great saint Ekanath that-

''भिंगुरटी कीटकींते धरी। कोंडी भितीमाजिले घरीं।

ते मरणभयें ध्यान करी । निरंतरी भ्रमरीचें ।। ३९।।

तेणें तीव्रध्यानें ती कीटी । होऊनि ठाके भिंगुरटी ।

गगनी चढे उठाउठी । प्रत्यक्ष दृष्टि देखिजे ।।२४०।।''

What saint Ekanath says is similar to above mentioned observations of Gurudev at Nimbal. Gurudeo Ranade had beautifully illustrated this concept while describing the spiritual literature of Saint Ekanatha in his book-Mysticism in Maharashtra, "A bee catches an insect, and keeps it in the fissure of a wall and

goes out in search of food. Between the bee's departure and return, the poor insect is practically lot in the thought of the bee. The insect expects the bee to come and peck at it every moment. As a result of this expectant concentration generated through fear, a wonderful transformation takes place in the insect. A day dawns when that crawling insect is itself transformed into a flying bee, and in its own turn leaves the wall, and flies in the high air above." Gurudeo R.D.Ranade had scientific base by which everyone can easily understand his mystical knowledge in natural philosophy by animate nature. He lays stress particularly on the path of meditation and wanted to say that,"If even an insect living on the instinctive plane is transformed into a bee through the strength of contemplation, will not the meditation of God, who s self-effulgent, by a man, who is sentient and lives on the intellectual plane, transform him into God?"

There is another similar contextual short story in folklore which shows what a great power has hope that leads one to its goal. It is said that once a rural village Was affected badly by an epidemic. All the villagers were flying to another place for their living, as even there was no food to eat at all. There lived a couple who had two children. They also thought to left the village, but for them their kids have no chance to live by the epidemic, so they left their children at home saying that they will bring them food and left away. For months those small children survived the extreme conditions and yet they survived in the hope that their parents will return and bring them food. After the epidemic was over, the couple return to their village thinking that their children would have died by now. But to their amazement, they saw their kids playing, and when the innocent children saw their parents after many months, they rushed to their parents in the hope of food. But, alas, when they knew that they did not bring any food for them, the poor children died immediately. Such is the power of hope that survived the kids for months but the shattering of the hope took their life

immediately. This expectant concentration is the same that the larva of wasp holds to get food from its parents and gives such an energy and power to one that helps in the achievement of the goal.

Now in the second phase, I would like to throw some light on how Prof. V.H.Date Maharaj of Jodhpur has understood meaningfully the scientific term 'metamorphosis' in the mystical conception. By the grace of his Guru. R.D.Ranade, and in course of time as the result of the blissful grace how he has became himself a witness to it? His very writings open the door of spiritual life on the basis of science and wishes that his readers should know what he himself has to say in the light of the Self-experience. "The real meaning of metamorphosis or transformation known to a mystic is to see beauty and splendour of God in all things beautiful or ugly." He used to say the verse of great saint Ramadas' that -"To realize the Atman means to see one's own immaculate form." पहावे आपणास आपण या नांव ज्ञान'

Comparative analysis of above mentioned observation in the form of Metamorphosis.

Metamorphosis in nature	Metamorphosis in spiritual life
1) Female Lay eggs	Name(sabeej mantra) given by a God realized saint to an aspirant.
2) Larva/caterpillar hatches out of egg.	Naam-sadhna starts in the presence of Guru.
3) Larva/caterpillar undergo growth, development and moulting.	By the guidance, company and grace of the Guru along with devotional attitude, spiritual growth of aspirant takes place.

4) Caterpillar turns into pupa, stops eating and secure itself to some part of plant, contemplating on its object.	Various virtues and qualities acquired, mind becomes stable and sees his own immaculate form before him.
5) Dramatically changes took place inside the pupa that is called Metamorphosis into an adult butterfly when it breaks the pupal cuticle and flies away in the sky.	The devotee completely transforms into God-head.
6) Butterfly or adult insect enjoys in the nature, collecting nectar and enjoys in the midst of beautiful nature.	He sees the beauty and splendor of God in all things beautiful or ugly while remaining God Intoxicated.

Conclusively, according to Date Maharaj, who can believe that a thing will transform into another in no time, though there are various stages that comes in between the process of transformation. People know that a caterpillar or a tadpole will transform into a adult bee or frog, though the virtues of nature as unitive and consistency of things is often seen in the nature. Not even this, miracles used to happen by the grace of God when a devotee sees his own immaculate form before him at every place and every time. It is then only when we can say in the words of Green that- Nature is a readymade stitched cloth of the God while on the other hand it is true that God has taken the form of Nature.

For the better understanding of the readers now I would like to narrate few incidents from Date Maharaj's life witnessed by the present author, which clearly reveals the exact meaning of the above context.

On one cold morning of 23rd December 1979, during a morning walk with Date Maharaj, he told the present author about

his experience that day which is as follows in his own words/Today I woke up early in the morning at 3:00am and sat for meditation. From 5:00 am to 6:00 am I noted down a wonderful incident happened that early morning. I saw an ant passing by with a minute piece if sugar in her mouth from one place to another. I thought not to kill it and so I did not disturbed its path. At that time I felt so much mercy and pity over it. What was the reason behind this compassion? I was seeing the small vision of God over that ant at that time. While looking at that Form of God, love is generated, and when this love remains constant then Bhutdaya is produced. I recalled the same love when I used to live with Gurudeo Ranade in his residence at Adhyatma Bhavan, Pune. Often I had seen many scorpions beneath the seat of Gurudeo Ranade. With full of mercy he told me several times to throw them outside instead of killing them. Though, being unaware of this mercy and love, I used to pick them out and killed them outside. Today I am feeling that mercy and love which was a state of fear for me at that time on seeing those scorpions."

On another cold morning of December 1980, while passing through Railwayj Station during a usual morning walk he got filled with compassion on looking at the sight of poor beggars sleeping by the footpath. Mercifully he said, "My heart is filled with compassion on seeing these poor people, I felt so much pity on them but I have only one jacket to protect them from this extreme cold. To save all from the extreme cold is impossible. Where do this compassion comes from? Compassion is a virtue of God."

The compassion referred above is called as Bhutdaya which is highly gracious. One who has become equivalent to God, in that person the virtues of God comes automatically. The one who has seen God, can show God to others also and in such a great spiritual teacher, virtues of God are visible. This is the highest type of compassion which is the real way to humanity.

Readers can have a question here that how can a saint serves humanity without giving anything? To answer this dilemma of readers, I would like to narrate an incident from Date Maharaj's life. In 1952, Gurudeo Ranade was at Sangli to attend a meeting at the palace of Rajasaheb. Date Maharaj too was present there with Gurudeo Ranade. At that time a freedom fighter, Achyut Rao Patwardhan by name, came to Sangli to meet Gurudeo Ranade. So during the course of the meeting, that freedom fighter- Achut Rao Patwardhan, asked a question to Gurudeo Ranade," Ramraya! You have so well educated coterie of devotees, you have a Sampradaya; today society is in total need of a service, why don't you command this educated coterie for social service." Instead of answering this question, Gurudeo remained silent and called Prof. Date from behind and command him to tell those well educated freedom fighters and various high people of the society present in the meeting to describe how social service should be done. Prof. Date Maharaj in his profound voice, said that," By meditating earnestly on the Name of God given by a Realized saint, when in course of time the atman of that person becomes free from the bondage of the bodily consciousness and further when he attracts other seekers on this spiritual path, shows them and lead them to become free from the bodily consciousness. This is the highest service to society. This comes from meditation only. Sarvatma Bhaav along with various good virtues comes automatically in the body from only meditation and through this light of mercy is produced upon Sarvabhut along with the wish for peace and joy to all. This is the social service done by saints and the followers of the saints. Except this there is no need for a saint to do any social service."

Date Maharaj used to interpret another meaning for this kind of service. He used to say that if an aspirant sits at any place for meditation then by any one from this world can be served or saved by the power of that meditation. If one happens to know this reality then there is possibility that egoism may enter his mind, so God

used to keep it secret, and this is great mercy of God upon the aspirant.

That is why, Prof. Date proclaimed the Gospel of Gurudeo Ranade- 'One God, One Religion and one Humanity' before the audience without a tinge of hesitation. To become God and to show others the divine path is the real service to humanity at large.

On one new year eve at Jodhpur, on 4th April 1981, Prof. Date Maharaj discussed about how one should do justification in spiritual life, that is only by Self-Realization.Saying the verse- 'paahaave aapnesi aapan' Date Maharaj said that,"I am seated here and I am seated before myself, and then it will be justified only. Merit can be achieved only by meditation, rest all is filled with Sin." Such a Justification is required in spiritual life.

One another day on 13th April 1981, Prof. Date Maharaj described about a verse as follows - "antar geliyaan amrut ..... the body feels better when medicine goes inside it. What is अमृत Where does it comes from ? There is no amrut in this world. It is the name of God that comes from Spiritual Teacher. That is the only amrut. Your Atman is amrut. When such amrut will go inside the body by doing meditation, then the outer body will start illuminating. Do not presume by this statement that a black complexion person will change into a white complexion. That person actually attracts. The Name of God given by the spiritual teacher when go inside the body becomes amrut. Saint Amburao Maharaj used to say that," My food has not yet finished." How can one understand a realized person?" In the above incident, it is this transformation that the great saint is talking about in the terms of Mystical Metamorphosis.

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The Philosophy of R.D. Ranade

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Abstract

Dr. Ranade calls his philosophy: "Rational Mysticism". He gives the following criteria to test the validity of mysticism: (1) Universality (2) Necessity (3) Central initiation (4) Continuity, and (5) Beatification. The first chapter: 'Nature and Validity of Mysticism' discusses it.

Ranade inherited interest in spiritual life at an early age from his mother, and his Guru BhausahebMaharaj. His brilliant academic career made him investigate into the nature of God. His works such as 'A Constructive Survey of Upanisadic Philosophy' and 'Mysticism in' Maharashtra' serve as proofs in this direction. Ranade was a practical sadhaka. He established Ashrama at Nimbal with a view to bringing together all those interested in the realization of God. His-tradition is rich. It starts with Nimbargi Maharaja, then comes the name of BhausahebMaharaj of Umadi, Ranade's Guru. Chapter II entitled 'Historical Background' deals with these aspects.

I have named third chapter: 'Ranade's Evolution of Thought'. As said earlier, Ranade'sinterests were spiritual. While seeing a cricket match he experiences a spiritual Monadism of Leibniz, without knowing either the name or doctrine of Leibniz. It arouses interest in the study of Western thought. In his article 'A Correlative Study of Indian & Western Thought'. Ranade compares Samkara& Bradley, Ward &Ramanuja, Samkhya and McTaggart. His studies of Greek thinkers have been deep and original. He finds similarities between Samkara and Parmenides and speaks of identity of Thought & Being. The doctrine of Atman in the Upanisads - its epistemological, moral and mystical sides attract his attention. He wrties that spiritual life has been the beginning of his philosopher's career and he hopes that it would be its culmination also.

Chapter IV is entitled: 'Ranade on Prasthanatrayi'. The Brahmasutras, TheUpanishads and the Bhagavadgita' constitute

Prasthanatrayi on which all the three acharyas have written commentaries. Ranade has books on all these three. In his books on the 'Upanishads' and the 'Vedanta', Ranade has given us problematic treatment. Chapters are classified under the groups: 'Cosmogony', 'Psychology', 'Epistemology', 'Metaphysics'. 'Ethics' and 'Mysticism'. In the Bhagavadgita', the treatment is authorwise. He has discussed the views of the three acharyas and Jnaneshvara on the Gita. He has dealt with the opinions of contemporary writers like Maliatma Gandhi, LokamanyaTilak and Sri Aurobindo on the text. Ranade contends that mysticism is the goal of all the three treatises. If self-realization is the acme of the Upanishads and the Vedanta Sutras, the Bhagavadgita culminates in God-realization.

Chapter V is called "Ranade on 'the Pathway to God". God is the ultimate category in 'Philosophy of Ranade'. The chapter deals with the pathway to God-realization. Ranade has three works in this regard: 'Pathway to God in Marathi Literature'; 'Pathway to God in Hindi Literature'; and 'Pathway to God in Kannada Literature'. In the latter two works the treatment is problem-wise: 'Incentives to Spiritual Life', 'The Necessity of Moral Preparation', 'The Relation of God to Saints', 'The Beginnings of the Pilgrimage', 'The Highest Ascent' - 'The Nature and Functions of the Spiritual Teacher', 'The Relation of the Spiritual Teacher to the Disciple', 'Nature of God', 'Methodology of Meditation', 'Criteria and Genesis of Mystical Experience', 'Morphic, Photic, Phonic, and other Experiences', 'Effects of God-realization' etc. Mysticism, according to Ranade, is immediate, intuitive realization of God. It is a silent enjoyment of God. Spiritual life was the beginning of his philosophic career; it was the culmination of his life too.

Chapter VI is named: The Metaphysical and the Epistemological Aspects of Ranade's Philosophy'. The Bhatta Mimamsaka had put forward six pramanas, प्रत्यक्ष, अनुमान, शब्द, उपमान, अर्थपति and अनुपलब्धि. Ranade reduces all pramanas to अनुभव i.e. experience. But this अनुभव is'atindriya' i.e., super-sensuous. It is the experience of God or Self.

God is the highest category in the Philosophy of Ranade. The world and Self follow from it. The world is an emanation of God. Theory of emanation is a mystical approach. Ranade agrees with Samkara in holding that the individual Self is the Universal Self.

The title of Chapter VII is 'Ethics'. The Aristotelian distinction between theory and practice is restated as the difference between discourses that is intended to determine the same. One's action and discourse that is intended merely to establish what is true, probable, valid, and conventional etc. Ranade's leanings are towards practical ethics, i.e., towards theory of virtues. In his 'Constructive Survey of Upanishadic Philosophy', Ranade has discussed Theories of Moral Standard such as heteronomy, theonomy and Autonomy. He has also dealt with the theories of the Moral Ideal such as Anti-hedonism, Quietism etc. He shows his interests towards Eudaemonism, Beatificism, Self-realization and Super-moralism. The Chapter briefly accounts for Freedom of the Will and the Ideal of the Sage - too.

Chapter VIII is called: "Ranade's Position in Philosophy'. Ranade is a spiritualist. According to him spirit is the only reality. In his Presidential address of Philosophical Congress held at Nagpur in 1937, he has propounded his Philosophy of Spirit with reference to the recent scientific researches, especially in the fields of Physics, Biology and Neurology. Dr. Ranade was not a mere scholar. He was a man of real experience. He has given us the Pathway to God. He stresses that by appealing to the dogmas of the different faiths we cannot bring together the waning sects. It is only by bringing them to a common consciousness of spiritual life that it is possible to achieve Universal Brotherhood. 'The future of the world rests with the philosophers'.

Last Chapter i.e. Chapter IX is entitled: Conclusion: A Critical Evaluation of Ranade's Philosophy. Contemporary trends such as Pragmatism, Logical Analyis, Linguistic Analysis or Existentialism do not seem to interest Ranade. He has high regards for Kant and his

reconciling approach. He was a seeker after God and he wanted a philosophical justification for it. He held that Mysticism should start with philosophy and philosophy should end in Mysticism. Among the Contemporary Indian Philosophers, Dr. S. Radhakdrishnan paid a visit to Nimbal Ashrama and said it to Ranade: "I teach Philosophy, but you live Philosophy'. Sri Aurobindo was a Yogi. Ranade had yogic interests. Professor Ranade has a very high place in the history of Indian thought. His 'Constructive Survey of Upanisadic Philosophy' is indeed a great contribution to Indian Philosophy.

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Ups and downs in life are very common to keep us going, because a straight line even in an E.C.G means we are not alive.

- Ratan Tata

The Philosophy of the Natha Sampradaya and its Origin from Shiva Occultism

The propounders of the Natha Sampradaya claim that it is rooted in the eternal religion of the Brahma-realisation which comes down from the Lord Shankara who is regarded as the Adi Natha or the primal Natha. Etymologically, the letter 'Na' in the word 'Natha' stands for the infinite Reality,and the 'tha' conveys the development of the Universe from that Reality. When the infinite, eternal Reality called as Parama Shiva desires to create the universe, this very desire is the 'Shakti' or power of creation : consequently, the reality bifurcates itself into two elements known as Shiva and Shakti,the element ot Shakti is transformed into the Kudalini which is immanent in the whole universe. The macrocosm (Brahmanda) and the microcosm (Pinda) are both created by the Shakti of Shiva which seems to be analogous to the principle of Maya in the Advaita Vedanta. However, this Kundalini Shakti of the Natha Philosophy is the objective counterpart of the primordial Shiva who is the ultimate source of all thought and being; the being and becoming of the multiple universes are possible due to the Kundalini Shakti which is immanent in both the Pinda and the Brahrnanda. The body or the Pindaas the abode of the Kundalini Shakti which is slumbering in the Muladhara Chakra (Plexus) is awakened in the course of time it rises through the Sva"dhisthana, Manipura, Anahata, Visuddha and Ajna Chakras, and is ultimately united with the Shiva who resides in the Sahasrara or the thousand-petalled Lotus at the top of the brain; the union of the Kundalini Shakti with the Shiva who inhabits the Sahasrara is verily the consummation of the Yoga Sadhana prescribed by the Natha Pantha. It is the state of supreme bliss which is sui generis and spontaneous in nature. This state of Sahajananda is the ultimate goal cherished by the Natha Yogis. Therefore, the Pinda or the human body which looks like a lump of flesh and bones is in reality the abode of the Shakti of Shiva by whose worship the aspirant can

attain the highest goal of the union of Shiva and Shakti in this very life.

The Natha Pantha lays emphasis on the fact that Spiritul Teacher or Guru's grace is indispensable from the beginning to the end of the entire process of Yoga Sadhana. It is by Guru's grace alone that the inner Kundalini Shakti is unfolded and the realisation of Sahaja Samadhi is made possible. The Guru is the descendent in the line of Guruhood that began with Shiva or the primordial Guru. The aspirant should acquire the grace of a powerful Guru who has himself realised the union with Paramashiva. Through the favour of such a Guru, man takes on the form of God and lives drunk with ecstasy. The Guru is unfathomable. The greatest saint of Maharashtra Jnaneshvara who belongs to Natha Sampradaya says, "The greatness of the Guru cannot be adequately praised. Is it possible, he asks, to add lustre to the Sun? Is it possible to crown the Kalpataru with flowers? Is it possible to add a scent to camphor? How can the nectar be redressed for meals? How can one add a hue to the pearl? Or what is the propriety of giving a silver polish to gold? It is better that one should remain silent, and silently bow to the feet of his master.....The grace of the Guru, like true mother, rears up the spiritual aspirant on the lap of Adhara Shakti, and swings him to and fro in the cradle of the heart; like a true mother, again, the grace of the Guru waves lights of spiritual illumination before the aspirant, and puts on him the ornaments of spiritual gold."

We are told by saint Jnaneshvara in his well-known commentary on the Bhagavadgita that "while spiritual secret was being imparted by Shankara to Parvati once upon a time, it caught the ear of Matsyendranatha, who was lying hidden in the bosom of a great fish in the ocean. Matsyendranatha met the broken-limbed Chauranginatha on the Saptasringa mountain, immediately upon which the latter became whole. Then in order that he might enjoy undisturbed repose, Matsyendranatha gave Gorakhnatha the power of spreading spiritual knowledge. From Gorakhnatha, the

spiritual secret of Shankara descended to Gahininatha, who seeing that the world had come under the thraldom of evil, communicated it to Nivravrittinatha with this charge - "the spiritual secret which has come down to us straight from the first teacher Shankara, take thou this, and give succour to those who are afflicted with evil in this world." Already compassionate as he was, with the superadded weight of this charge of his spiritual teacher, Nivrittinatha was as much encouraged as a cloud in the rainy season: and then, even like the latter, poured forth the stream of spiritual wisdom with the intention of bringing succour to the afflicted. Jnaneshvara was merely like a chataka bird catching a few drops of that gracious rain, which are herewith exhibited in the form of this commentary on the Bhagavadgita."

Commenting on the above statement of Jnaneshvara, Professor R. D. Ranade says," It is noticeable that Jnaneshvara here gives an account of his spiritual lineage, bringing it down from the age of Shankara through Matsyendranatha and Gorakhanatha to Gahininatha and Nivrittinatha, of whom the latter was immediate disciple. This account could be confirmed by references in other parts of Jnaneshvara writings, but coming as it does towards the end of his most important work, the Jhaneshvari, the present reference has a value absolutely beyond parallel." (Mysticism in Mahatashtra,p. 48).

According to the 'Navanatha Bhakti Sara' there were nine chief Natha Yogis who nourished the powerful tradition of the Natha Sampradaya, namely Matsyendranatha, Jalandharnatha, Gorakhanatha, Chauranginatha, Bhatrinatha, Adabhanganatha, Kanifanatha, Charpatanatha and Revananatha. Professor Ranade has pointed out that Bengal, Maharashtra and Hindi speaking provinces of Northern India have made their respective claims to having been the cradles of the Natha Sampradaya. Thus, for example the story of Jalandharanatha and Mainavati is probably a Bengali story, while in Maharashtra in the district of Satara, there yet shown a hill sacred to Matsyendranatha, which is called

Matsyendragarh, and a huge tamarind tree called the Gorakhachincha sacred to Gorakshanatha. When Gahininatha instructed Nivrittinatha, we are told that the instruction took place at Brahmagiri near Nasik. It thus seems that Maharashtra disputes with Bengal the honour of being the habitat of the Nathas. But Nepal, Tibet and Rajasthan also claim to having close connections with the ancient Natha Yogis Matsyendranatha, Jalandharanatha and Goraksanatha. For our present purpose we would limit ourselves to the powerful influence of the Natha Sampradaya in the erstwhile province of Marwar in Rajasthan.

Rao Jodhaji, the founder of the city of Jodhpur (1453-1489 A. D.) chose a hillock as the site for the construction of the Fort of Jodhpur, now named as Mehrangarh, where the Natha -Panthi Yogi Chirianatha had established his 'Dhuni' (sacred smoky fire) much before the construction of the Fort. When the Yogi was forced to move away from the site, he cursed Rao Jodhaji that the state ruled by him would face draught conditions every three years. He moved away his 'Dhuni' to the village known as Palasani, some 41 km. east of Jodhpur. The Chirianatha Matha is still existent at Palasani, and it contains the sacred smoky fire (Dhuni) still burning since Yogi Chiranatha brought it from the hillock mentioned above. However, it was during the reign of Maharaja Man Singh (1803-1843 A. D.) that the Natha Sampradaya gained supremacy in spiritual as well as mundane affairs of the state of Marwar.

Man Singh stayed in the Fort at Jalore since his adolescence, and he came in contact with Ayasa Devanatha, the head priest of the 'Jalandhar Peetha'. The Ruler of Marwar Bheem Singh dispatched his army to lay a siege of Jalore Fort in which Man Singh resided. After months of siege, helpless Man Singh decided to surrender himself before the Army of Maharaja Bheem Singh in October 1803 A. D. But Ayasa Devanatha prevailed upon him not to surrender till October 21,1803 A. D. because he was sure to gain the throne of Marwar by that time. Mansingh followed the directions of Devanatha despite utter lack of food and water supply in the

besieged Fort, and as fate would have it, Maharaja Bheem Singh suddenly died on the 19th October, 1803 A; D. As there was no male child of the late Maharaja, many feudal lords and courtiers transferred their loyalties to Mansingh and made him the Ruler of Marwar on 21st October, 1803 A. D.

Maharaja Mansingh was convinced that he has gained the throne as a result of the forecast of Ayasa Devanatha and by the grace of Jalandharnatha. So he decided to administer the government according to the advice of Devanatha. He reverentially invited Devanatha in December, 1803 A. D., and gave him a ceremonial royal reception on his arrival. The Maharaja declared that Ayasa Devanath was his spiritual teacher. The ceremony of the spiritual initiation of the Maharaja was held on the 23 rd September 1805 with great pomp and show. He also ordered that Natha Mandirs be constructed in all districts of Marwar. Thus the influence of the Nathas touched its zenith during his reign, so much so that even the government administration was taken over by the Natha Sadhus. The Maharaja consulted his Guru Devanatha at every step in matters of administration besides seeking his spiritual guidance, He used to go to Mahamandir for the 'Darshan' Of his Guru every Monday. He would alight from his palanquin at a distance of a few furlongs from the place of his Guru and travel on foot to touch the holy feet of his Guru in a show of heart-felt reverence.

As a result of deep devotion and faith of Mansingh in the Natha Sampradaya, the Natha Yogis from different parts of the country were attracted towards Jodhpur and people in large numbers embraced the Sampradaya . Mahamandir became the chief centre of Sampradaya. According to available records, a sum of rupees five hundred was distributed among one thousand Natha Svarupas and seventy prominent Yogis were offered 'Khilaats' (Hakikata Bahi Jodhpur - Vikrama Samvat 1856-60; No. 8, F. 490).

The royal predecessors of Mansingh were believers in Vallabhacharya's Pushtirnarga; hence traditionally accepted

Pushtimargi priests could not be substituted by the Natha Gurus by Mansingh. Burt short of declaring the Natha religion as the state religion, Mansingh showered all possible material and spiritual privileges on Natha pujaris and made provision for maintenance of the Natha temples in general and Mahamandir in particular. The name 'Jalandharanatha' was embossed on all government papers and letters, Pattas of land, Sanads and Parvanas. Mansingh always acted on the advice of his Guru in administrative affairs, and he instructed the chief officer Indraraj Singhvi to run day by day administration according to the guidance of Ayasa Devanaatha. This growing influence and prestige of Devanatha and Indraraj in the court of Mansingh naturally created heart burning and jealousy in a section of Sardars and courtiers who were constantly plotting their assassination. At last they enlisted the support of one disgruntled soldier Amir Khan in eliminating Devanatha and Indraraj. Amir Khan killed them inside the 'Khvab Bagh' in the Jodhpur Fort (Hakikata Bahi Jodhpur, Vikrams Samvat 1871-80, Mp. 10 F. 89). Mansingh was shocked beyond imagination by this tragic event and he was drowned in such a deep sorrow that he lost all interest in governmental affairs. This was the beginning of the end of the influence of the Nathas in Marwar. Bheemanatha and Laxminatha who succeeded Devanatha became power-mad, and perpetrated every conceivable atrocity, corruption and debauchery in Marwar. After years of anarchic administration, the British Political Agent had to actively intervene. He exiled Laxminatha and Praganatha from Marwar, confiscated the Jagirs of the Nathas, and ultimately arrested Meharnatha and Shitalnatha on 22 nd April, 1843.

Mansingh who had lost interest in administration ever since the assassination of Devanatha was completely crestfallen at the humiliation of the Nathas at the hands cf the British Political Agent. He stopped taking regular meals, dressed himself in ascetic robes and smeared ashes on his body on 23 rd April, 1843 (Vikrama Samvat 1912 Vaisakh Shukla Panchami stone inscription at

Mandore on Panchakunda's Mansingh Chatri). Mansingh succumbed to illness and died at Mandore on the 4th September 1843 (Vikrama Samvat 1900. Bhadrapada Shukia 11). Thus the influence of the Nathas in the administration of Marwar was eliminated completely. However, Devanatha left a legacy of Natha Yogis who still have considerable religious hold on the people of Marwar. The Nathas have a chain of temples and gaddis where the general public still visits to pay homage to the presiding Yogis and offer prayers to Lord Shiva. In the city of Jodhpur there are temples of Achalanatha, Udaimandir, Mahamandir and Slddhanatha, and gaddis at the Natha Asanas situated throughout Marwar, especially in the district of Pali.

Maharaja Mansingh, the royal disciple of Devanaths, himself wrote devotional songs and small treatises on the Nath Pantha. He established the Library of 'Pustaka Prakasha' in Jodhpur Fort containing a number of published books and manuscripts. Among the manuscripts also figure some works of Maharaja Mansingh, namely, 'Natha Chandrika', 'Natha stotra'', Natha Charita'/Natha Sataka' 'NathaPurana' Siddha Jnana', 'Krisna Vilasa' and 'Mundakopanishad Tika'.

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"Mind is not a dustbin to keep anger, hatred and jealousy. But it is a treasure box to keep love, happiness and sweet memories".

- Swami Vivekananda

Reflections On The Categories Of Liberation

The Indian philosophico-spiritual literature is studded with the description of various categories of *Mukti/Moksha/*Liberation (the final emancipation), but in a scattered manner. In the light of this, an attempt has been made in this paper to bring together and reflect on the following four important categories of *Mukti* without considering them as watertight compartments.

In the first category, *Eka-mukti, Sarva-mukti, Parivara-mukti* can be included. *Krama-mukti,Videha (Ante)-Mukti, Jeevana-mukti* are under the second category. The third category consists of *Salokata, Samipata, Svaarupta, Sayujyata* types of *mukti*. In the last category *Ratana-mukti, Nikata-mukti, Antarbhava-mukti, Sharanagamana-mukti* figure.

At the very outset, I shall consider the question whether a saint is capable of liberating himself alone *(Eka-mukti)*, or is he capable of liberating his associates along with him *(Parivara-mukti)*, or capable of liberating all *(Sarva-mukti)*?

In this connection, Prof. R.D. Ranade observes correctly that the conception of *Parivara-mukti* which Kabir has in mind is different from the conception of Sarva-mukti which has occupied a prominent place in contemporary Indian thought. The conception of *Sarva-mukti* is wrong as it breaks the Law of Sufficient Reason. It is too much to believe that when one saint is born, the whole world is saved. The *Parivara-mukti* is understandable, but *Sarva-mukti* passes beyond our comprehension.

In contrast with such a conception of *Sarva-mukti* stands the conception of *Eka-mukti* which is familiar to pupils of *Vedantic* thought. Has not Carlyle told us to look to our saving, and leave the saving of the world to its master? The conception of *Parivara-mukti* which Kabir is speaking takes a via media between *Sarva-mukti* and *Eka-mukti*. In the Hegelian fashion one can advocate that *Eka-mukti* and *Sarva-mukti* are the thesis and the anti-thesis, of which *Parivara-mukti* is the synthesis. The Spiritual Master, according to

Kabir, is, therefore, one who liberates not merely himself but also his associates. His associates in Leibnitzean manner get the benefit of a spiritual vinculum with him. Do not the iron filings catch up the power of the magnet? Do not the planets derive their illumination from the central orb? It is following the same line of argument that Kabir is able to state that on account of the presence of and the power of God in him he is able to save not merely himself but also those who are fortunate to come into spiritual communication with him *Vide* for details Ranade 1997:302-03, Ranade 2003:185-86, Kulkarni 1971:95-96).

Hereafter, I elaborate on the second category of liberation. Liberation after the death is *Krama-mukti,* liberation at death is *Videha-mukti,* and liberation before death is *Jeevana-mukti* {Vide Ranade 1970:167).

Krama-mukti in the sense of a passage from one world to another, say from Moon to Mars, from Mars to Jupiter and so on, is only a doctrine of postponed and procrastinated liberation or is merely a theological makeshift. We are concerned here only with a successive series of lives. In that doctrine we are told definitely about the post-existence of man. It also speaks of the worlds to be attained by merit (*Vide* Ranade 1959:1989, Kulkarni 1971:60).

Videha (Ante)-mukti has two meanings. It means either liberation at death or liberation without the consciousness of the presence of the body. In the latter sense, *Videha-mukti* is the same as *Jeevana-mukti,* for both *Videha-mukta* and *Jeevana-mukta* are not at all concerned as what happens or would happen to the body, inasmuch as both are conscious of the vision of God at all times and everywhere (Date: 1992:106).

Tukarama says, "We shall always sing the Name of God, keep our mind content. We dance with joy, and have no idea even of our own existence. We enjoy the *Videha* state even during life (Ranade: 1988:231).

But in the former sense, if a saint does not want bodily limitations which are inevitable as long as he lives, *Videha mukti*

might be regarded as a higher conception. One, however, has to remember that this *Videha mukti* or complete mergence will be achieved only if he attained to the state of *Jeevana-mukti* previously. It is not merely death which leads to Videha-mukti but it is the death of a *Jeevana mukta* which leads to *Videha-mukti* (Kulkarni 1971:60).

Here, it must be noted that why should we battle about *Krama-mukti, Videha- mukti or Jeevan-mukti ? Mukti is Sakshatkara* (God-realisation), says Badarayana. You have to become it to know it (*Vide* Ranade 1970:173). To be more precise, God-realisation is not an event but a process and one is liberated the extent to which he has realised God. The saints like Madivala Yogi, the Saint of Nimbargi, Tukaram, Murid declare that even a glimpse of the spiriton by a disciple is sufficient enough for his salvation (Vide for details Sangaram, Deshpande 1978:45-46).

In the third category, one comes across four types of liberation as noted earlier. The first kind of liberation in this category is known as *Salokata*; that is to say, a saint is supposed to obtain this kind of liberation when, after the death of his body, he is lifted up to the region of the deity whom he worships (*Vide* Ranade 1988:407). It consists in being the inhabitant of heaven where the gods are supposed to have their residence. For instance, one may inhabit in the domain of Indra, another that of *Varuna,* the third that of *Brahaspati* and so on (Date 1992:61).

The second type of liberation is *Samipata* and it occurs when the soul not only resides in the region of a particular divinity, but resides close to the divinity either as a companion or as an associate or follower. Normally, such a soul gets more security, safety and the comforts of life than an ordinary citizen of the domain of the deity (Date 1992:61).

Thirdly, *Saarupata* consists in being similar to the very divinity whose companion or follower the soul happens to be. Being pleased with a particular soul, the divinity confers on that soul his appearance and complexion so that to an observer it would be

difficult to make a distinction between the divinity and the soul who has received the favour of that divinity (Date 1992:61). For instance, a *Srivaishnava* devotee may be said to have attained *Saarupata* when he reaches the Form of God without, however, acquiring the ornaments *Srivatsa* and *Kaustubha,* and without *Laxmi* (*Vide* Ranade 1988:407).

There is, however, an end to all three kinds of liberation, for as soon as one's merit is exhausted the devotee is thrown down from above to be reborn on earth. Hence, the fourth kind of liberation is real liberation, namely, *Sayujyata* (Ranade 1988:407). It comes on the top of the other three forms of Mukti. The soul neither comes for dwelling in the same region as that of the deity nor for remaining only close to or being similar to that deity but for becoming one with the highest God namely the *Atman* or *Brahman* (Date 1992:61).

According to Ramadasa when the world will come to an end, when the earth with its mountains will be reduced to ashes, when the gods will disappear, when the three kinds of liberation will cease to exist, then God alone will remain to be united to Godhead and that state alone would be called *Sayujyamukti* 4 (Ranade 1988:407).

Finally, I dwell on alternatives possible for a devotee while dying. Bahiro in his song *Itani Kripa Ho Swami Jaba Prana Tana Se Nikale* is imagining what ought to be his prayer to Lord when he is leaving his body. He says that there are five alternatives possible. In the first place, he wants a sort of *Ratana-mukti*. "Let me say Krishna, Krishna and die in God". This is *Ratanamukti*, which belongs to a devotee of the type of Narada, and is analogous to *Smarana-mukti.*

The second type of liberation is *Nikata-mukti.* To be in proximity of God, to be in His presence while dying, constitutes the second kind of absolution. This reminds us Madhva's doctrine of liberation, namely *Samipya*.

Antarabhavamukti is the third kind of alternative. "Let me die" says Bahiro, "When Thou art absolutely caught up inside my mind".

This is somewhat like Ramanuja's doctrine of liberation, namely *Saarupya.* To be like God, not to be simply in His presence or to be near Him, but to be exactly like Him, is what Ramanuja demands.

The fourth type of absolution is *Atmadarshana-mukti.* Says Bahiro, "Let God give me His vision with the ringing of His anklets, and let me in that vision and audition, being fully absorbed in God so that there might be no distinction between myself and God". This is *Sayujya-mukti* of Shankara. So uttering the Name of Lord, feeling His presence near himself, experiencing His immanence in the mind, or realizing his identity with God, the devotee goes on to the last alternative to liberation, namely *Sharanagamana-mukti.*

Sharanagamana-mukti is the mukti which Lord Krishna preaches to Arjuna, Sarvadharman Parityajya Mamekam Sharanam Vraja. Surrendering all duties to Me, seek refuge in Me alone.

Jesus prays on the night previous to the day of his crucifixion in the garden of Gethsemane, "Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but Thine be done", and also how, when on the next day, he was experiencing great agony on the Cross, he exclaims, "My Lord, my Lord, why hast Thou forsaken me"? "I desire," he says, "that my life be spared for spreading Thy gospel; but if it be Thy will that I should pass away, let Thy will be done". This is the great Christian doctrine of liberation through surrender.

Ramanuja's *Prapatti* is a good *Sanskritic* counterpart of the same doctrine. In modern times Sri Aurobindo makes surrender the chief plank of his integral yogic philosophy.

Thus, Bahiro has given the quintessence of the doctrines of the great theistic and *Vedantic* philosophers, such as *Ratana-mukti,* the *Nikata-mukti*, the *Antarabhava-mukti,* rounding them off with his own doctrine of *Sharanagamana-mukti,* which involves an absolute surrender of a devotee to God (*Vide* for details Ranade 1997:164-67, Ranade 2003:121-23).

In the end, it may be stated that the above discussion on the categories of liberation is primarily from the academic viewpoint

and in real spiritual life, however, a devotee need not care for any of these kinds of liberation but only for God-vision.

NOTES:

1. Girimallesha in his song, *"Iddarirali deha, hodare hogali,* the body may live or perish' speaks of *Jeevana-mukti* from the loftiest planes of spiritual height. He depicts the manifold characteristics of a realised soul, which may be studied under four heads, namely, yogic, psycho-ethical, metaphysical and mystical. The God-realiser rises superior to the considerations of the body, and is indifferent to its growth and decay, because he has attained to liberation, while living and though living (*Vide* for details Ranade 1960:276-80).
2. What we find in the case of an aspiring mystic is that he goes on asymptotically approaching God....The reason for this approximation or asymptotic realization is the physical, mental and other limitations of the mystic. So long as he has a body and a mind and has to live in the world, to that extent and till that time must fall short of complete divine attainment (*Vide* for details Ranade 1959:71).

   There is bound to be a time interval between initiation and realisation. A Sadhaka who gets himself initiated by a teacher must work and wait for attaining realisation and therefore liberation (Ranade 1959:72).
3. Put simply, in the words of Prof. R.D. Ranade (1959:190), the antinomy of liberation through a series of births and liberation at death is reconciled in the doctrine of Here and Now.
4. Another term for *Sayujya is Kaivalya. Kaivalya* is a condition where there remains existence of only one entity. According to the philosophy of *Samkhyas*, the *Purusha* is said to attain to the state of *Kaivalya,* when *Prakriti* disappears from the stage. As a corollary of this, one can say that a person attains to the state of *Kaivalya* when the immanent *Atman* enjoys the bliss of seeing the *Atman* being transcendent. From this standpoint, *Kaivalya* is the same as *Sayujya-mukti* or *moksha* of *Vedanti.* Where there

remains nothing except the non-dual *Nirguna Brahman,* it is the state of *Kaivalya* (*Vide* Date 1992:51).

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Proceedings : Academic Council meeting of ACPR

Proceedings of the meeting of Members of Academic Council of ACPR, Belagavi held on 10 July,2015 in the Auditorium Hall of Gurudev Mandir, Belagavi at 6.00 P.M.

Academic Council Members present:

1. H.H.Dr.Siddharama Maha Swamiji
2. Prof.Sandeep Nair
3. Dr.H.B.Rajshekhar
4. Dr.Shantinath Dibbad
5. Prof.Tenzing,FCA
6. Dr.Gurudevi Hulleppanavarmath
7. Shri.Vinayak Lokur
8. Shri.Vinod Doddannavar 9.Prof.Sushant Joshi

Editorial Members of Pathway to God ACPR's Quarterly Journal:

1. Prof.Shobha Kulkarni
2. Prof.Jyoti Kulkarni

Trustees of ACPR Belagavi:

1. Shri.M.B.Zirali
2. Shri.Subramanya Bhat
3. Shri.B.S.Nimbal
4. Shri.B.N.Aigali
5. Shri.Madhav Deshpande
6. Shri R.G.Jakati.

Before commencement of the meeting, all the members present in the ACPR Belagavi offered respect to Dr.R.D.Ranade and lighted the lamp.

Before commencement of the Meeting Shri.M.B.Zirali, Secretary-ACPR Belagavi briefed the members present in the

meeting regarding Aims and Objective of the ACPR and history of establishment of ACPR at Belagavi. He also briefed the members in respect to activities of ACPR that took place in the previous years. He also impressed upon the members regarding formation of Academic Council of ACPR, its purpose and duration.

Dr.Rajshekhar spoke regarding Value Education and need of philosophy for future generation. He suggested to call upon Leaders of different Religions at one place to express their views. He also insisted that youngsters should know what is good in others and importance of Value in life.

Dr.Shantinath Dibbad impressed that College Level Children should be included for spreading the teachings of Philosophers especially of Gurudeo R.D.Ranade and pamphlets and small books containing teachings and philosophy of Dr.R.D.Ranade should be distributed among small children.

He opined that Pathway to God Journal should include few Kannada pages in the interest of Kannada readers and suggested to start Certified and Diploma Courses in Comparative Religion and Philosophy under Rani Chennamma University, Belagavi.

Prof.Sandeep Nair - made aware among the members that there are in all 22 Non Government Organizations functioning in Belagavi and some M.B.A. students helping them in their way of working especially in shifting shelterless people to Night Shelters. So Value Education and the importance of understanding the Philosophy can be achieved through these M.B.A. students.

Prof.Sushant Joshi suggested to concentrate the Medical and Engineering Students in knowing as to how the Philosophy is relevant to them and in this respect, Workshops, Group Discussions at least once in 15 days should be held. He also suggested to hold Vachanmala Sessions.

Prof.Tenzing,FCA suggested to train School Children in respect to all religions by holding Competitions and suggested to begin Certified Courses by the Institution and for holding Lectures on all Religions during holidays.

Prof.Gurudevi Hulleppanavarmath suggested to impart knowledge about Life Values to School going children by giving examples as to how the present generation is celebrating Valentine's Day and not Raksha Bandhan. She also impressed upon holding of competitions among children on the topics of Philosophy and Science. She also expressed anguish as there is no job opportunities for those who possess knowledge about Religion and Philosophy.

Shri Vinayak Lokur opined that now a days parents feel that value of spirituality is outdated and he impressed the members to begin imparting Religious and Philosophical knowledge to the Parents of the children first.

He also put forth a clear picture of parents working at the cost of care and caution of their children and insisted that mother should take care of the children first and he asked to have Combined Meetings of other Religious Institutions who have already focusing on this topic for the last two to three years.

Shri.Vinod Doddannavar spoke regarding Value Education. He focused on social responsibilities of present generation towards Society and impressed to make them good citizens.

SmtJyoti Kulkarni, suggested to make out the sayings of Shri Gurudeo in a nutshell which in turn may help in mind concentration and further studies of the students. Gurudeo's method of meditation would be a great help to the students.

Smt.Shobha Kulkarni, impressed upon the members to simplify Philosophy and expressed her concern in regard to concentrating on Monetary Gain by the present generation and called upon to change attitude.

Shri.M.B.Zirali, Secretary ACPR Belagavi clarified .that there is no harm in distributing the teachings of Gurudeo but he clarified that such teachings should include of all Saints.

His Holiness Shri Shiddharama Maha Swamiji, Sri Rudrakshi Math Naganur-President, Academic Council, Belagavi while

speaking on the occasion appreciated the Value Programmes rendered by the Institution and appreciated the functioning of ACPR within its limited source and in maintain the present charter of the Institution as laid down in the Constitution of ACPR and to function within that ambit.

Keeping in mind the limited sources of the institution, Swamiji suggested to have the programmes sponsored by other institutions and we have to succeed in our path by giving examples of Blind and Limping man crossing together.

Respected Swamiji spoke about the Library of ACPR Belagavi and its importance and asked the members to be in touch with Shri Rajaram Mohan Roy Library of Kolkatta which renders helping hand to develop important Libraries of the Country.

Respected Swamiji also spoke about the need of us going towards small children to emphasize upon the importance of Philosophy and Religion by publishing small books and distributing to them since all are going away from Philosophy and Religion.

Speaking further, Swamiji made it clear that one particular Religion will not oppose another Religion and Institution has to be make it clear among the present generation since Dr.S.Radhakrishnan called, upon us to study all "Darshans". Swamiji regretted while stating about the present generation only concentrating on Employment opportunity. Swamiji also impressed upon the members that today only those who are fed and in good position are taking interest in Religion and Philosophy.

Respected Swamiji impressed upon the members to recognize other Institutions having common goal akin to ACPR and to go forward for achieving the Aims and Objectives of the Institution without changing the Identity and Character of the ACPR with their active support and even by taking help from General Public, Societies, Educational Institutions etc and only Government Aid will not help.

Osho Siddharth- A Modern-age Mystic

Who is Osho Siddharth?

Born as Virendra Kumar Singh on 23rd September, 1942 at Karma, District Rohtas, Bihar, India, he did his schooling in Neterhat Residential School Bihar (1955-61), and M.SC, PhD, AISM in Indian School Mines, Dhanbad, India, where he also served as lecturer till 1975. He joined Coal India Ltd in 1975 and he worked there till 2002 and retired as General Manager. During his tenure there, he implemented several innovative management practices that resulted in manifold increase in profit for the company. Notable among them is "Kaushal Chakra Quality Circle".

Siddharth was blessed to have guidance of many saints since his childhood. One saint by name Janaki Baba was very close to Siddharth's parents. He taught Siddharth many basics of spirituality.

Siddharth's spiritual quest took'him to several Masters of different spiritual traditions including Osho. He had the beautiful experience of Satori in 1988. He was blessed with Enlightenment on 05"Mar-1997. After that, his life has been dedicated totally to the path of spirituality..

Spiritual Experiences of Osho Siddharth:

At the age of 32, in 1974, Siddharth had a strange illness that took him to almost death bed. But as destiny would have it, he came out of it.He kept up his spiritual practices. He learnt meditation techniques taught by Osho in 1979 and practiced unfailingly. He met several saints time to time. Notable among them are Sufi Baba Shah Kalandar of Giridih Bihar in 1980 who taught him techniques of Divine Light (Sufis call it Noor), Baba Bhajan Brahmachari of West Bengal in 1980 who taught Bhakti Yog. In 1981, Siddharth met Pilot Baba who took him to Himalayas and introduced him to many enlightened Saints there. In 1982, he met Deoraha Baba of Ramanujacharya tradition who taught Siddharth Mantra Yog and Tap Yog. Then in 1983, Siddharth met Aughar Bhagwan Ram of Kinaram Tradition and learnt Tantra Yog. Then in 1986 on the occasion of Kumbha Mela at Haridwar, it was Tat Baba who taught Siddharth Akriya Dhyan.

With the blessings of so many saints, Siddharth had the experience of Satori in 1988.

Strange Incident of 19-Jan-1990:

On 19-Jan-1990, Siddharth had planned an official tour of Dhanbad and Giridih along with colleague B P Singh (Siddharth was posted at Ranchi at that time). Things were going wrong since morning. Instead of planned 07:00Am, they could leave only at 11:00Am. While on their way, Siddharth felt very sad and sick for no apparent reason. They were to meet Mr J V S Rana at Bokaro on the way for lunch. They could go there by 03:00Pm. After lunch, Siddharth was in bad shape to continue journey. He proposed to return to Ranchi. But his colleague B P Singh reminded him about official duties that had to be completed on the tour. They continued their journey. By the time they reached Kusmunda, Siddharth was too sick to continue journey. One of Siddharth's friends, Mr U S Singh was posted at Kusmunda at that time. Mr U S Singh was also a disciple of Bhagwan Ram. Whenever Siddharth would meet Mr and Mrs U S Singh, they would spend hours together talking about spirituality. Siddharth and Mr B P Singh decided break journey for a short time to meet Mr U S Singh. They went to Mr U S Singh's office and were received warmly by him. They had tea and snacks Slowly Siddharth began to feel better. Since it was late evening, Mr U S Singh invited both of them to stay at the company guest house for the night and continue journey next morning to which they agreed.

After dinner, Siddharth went to bed late. In the middle of the night, he felt something happening around him though he was in deep sleep. But Mr B P Singh woke him up, it was a cold night, there was no electricity. Siddharth was still sleepy, he asked, "What is it? It is still night, na?". But Mr B P Singh persisted, "Please get up. I have to talk to you about something very unusual that has happened just now". Siddharth got up and sat. Mr B P Singh continued, "A golden light appeared from outside and took the shape of Osho Rajneesh. He blessed you and asked me to convey the message that you are to carry on his work after he was gone". Mr B P Singh's voice was trembling with emotions. Siddharth was perplexed and queried, "Are you sure it was not a dream? Only an enlightened person can present himself in golden light and that too after he has left physical body. Osho Rajneesh is still alive. How can you see him like this?". My B P Singh replied, "I don't know that. But certainly it was not my

dream". Siddharth said, "Ok. This is an important experience. But I have no explanation for it right now.".

Next morning, they went to Dhanbad, completed the official work and then proceeded to Giridih to the house of a friend Mr Ratan Singh. He came out, his eyes were red. Siddharth asked, "What is the matter". Mr Ratan Singh said weeping, "You probably don't know, Osho (Rajneesh) left his body yesterday...". Siddharth said, "Oh God..." Then turning to Mr B P Singh and whispered, "What you had seen yesterday night was Osho (Rajneesh)". Then they went to Sufi Baba of Giridih where Siddharth used visit whenever he is in Giridih. Mr B P Singh narrated the vision he had previous night and requested Baba to comment on it. Baba said," Yes, you have seen everything correctly. I know myself that Siddharth has to carry forward Osho's mission after Osho has left". Siddharth raised his doubt, "I am myself not enlightened. How can I do his work?". Baba said, "You are destined to be enlightened, I can see that".

In search of God:

After death of Osho (Rajneesh), Siddharth became very desperate. There was no one to guide properly. He would spend hours doing Sadhana that mainly consisted of meditation and Vipassana. He was posted at Bilaspur Chhattisgarh at that time. In 1994, he met Trilok Baba at Ramtek near Nagpur who predicted that Siddharth would be enlightened within 3 years. Siddharth met him again in Dec 1996. Trilok Baba enquired whether enlightenment had happened. Siddharth replied in the negative. Baba then told, "It is going to happen soon, may be within 3 months".

Omkar Deeksha:

Siddharth was getting frustrated day by day because in spite of his best efforts enlightenment was eluding him.Under great stress, he decided one day, to discontinue all his spiritual practices. He wept with utter helplessness and went to sleep reproaching all the masters. It was the night of 13-Jan-1997. In the middle of-the night, he was forced to wake up by an unknown force. He felt an urge to go to the adjacent room. He felt some divine presence there. There was a photo of Guru Nanak. Some voice whispered, "It is Guru Nanak himself. Bow to him". There was continuous humming sound

all around. Siddharth heard the divine presence tell him, "This is Pranav Omkar, the Divine sound. It is not produced by any friction or beating. It is the sound of existence. It has no beginning, no end. It is eternal. Whole existence is filled with it. Without it, we cannot survive a single moment. It is the source of life. This is the key you have been missing so far. This will open the door for enlightenment.".

Siddharth was ecstatic. He did not know how much time had passed. When he woke up from this ecstasy, he thanked the divine force that guided him for his future journey. The soundless sound of Om is the first mystical experience of Omnipresent, Omnipotent and Omniscient Divinity. Siddharth realized that it is not something that is theoretical or philosophical. It is existential. It can not be created by us rather, we are created by it. Hence since time immemorial, Om, the soundless sound of creation, has been represented by symbols, not alphabets. This sound, Anahat Naad, is certainly most sacred and most divine.

The invisible power assured his enlightenment and a great role as a spiritual leader in coming years.

Enlightenment:

On the fine morning of 05-Mar-1997, while Siddharth was going from home to office on his scooter, the sound of Om began to shower on him from all sides.Every cell of his body was filled with the Divine thrill. He experienced that Omkar is the very being of existence and he is not separate from it. He "became Omkar", so to say. He reached office and closeted himself in his chamber the whole day with instructions not to disturb him, immersing himself in the wonderful experience. The prophecy of the saints had come true. Siddharth was truly enlightened on that day. There was no looking back. A totally new person, Divine person, had taken birth in him.

Within a few days, Trilok Baba of Ramtek came to Siddharth's house in Bilaspur for a visit, He wanted to confirm for himself about Siddharth's enlightenment. He wanted to ask Siddharth a few questions to which Siddharth readily agreed. Baba asked," Why there is so much misery?". Siddharth said," Because of ego". Baba asked," Why there is ego?". Siddharth replied, "Because of ignorance of Omkar". Baba was pleased. He blessed Siddharth and

gave him permission to guide seekers on the path of spirituality.

Birth and Growth of Oshodhara:

Siddharth began to prepare himself for the task assigned to him by his Master Osho on the night of his departure. In one of the meditations, Osho asked him to connect with Priya and Shailendra. Siddharth did not know who they are and where do they live. It took time and efforts to locate Ma Priya and Swami Shailendra. Siddharth went to Amlai, MP where-Swami Shailendra was working as a doctor. He explained to them about the mystery of Anahat Naad, Pranav Omkar. He invited them to attend the very first Dhyan Samadhi program under his guidance at Amarkantak, a beautiful hillside place in MP in Apr 1998 which they did. Siddharth motivated them to work with him. They started an Ashram at Chitwan, Nepal in 1998. Siddharth slowly started revealing secrets of Divine Light (Divya Prakash), Divine Elixir (Amrit), Divine Urja, Divine Bliss, Divine Love and Universal Truth leading to enlightenment. Ma Priya got enlightened on 25-Jan-1999 and Swami Shailendra on 05-Jan-2000. Now, together, Osho Siddharth, Osho Shailendra and Ma Osho Priya are known by name Sadguru Trivir (trinity of living masters) guiding Oshodhara. Over the years, they developed astral contacts with Lord Shiva, Lord Krishna, Lord Buddha, Guru Nanak, Shirdi Sai Baba, Guru Gorakhnath, Mahavtar Babaji, Maharshi Narad, Adi Shankaracharya and a number of Sufi Masters. They receive guidance from them from time to time.

Under Siddharth's stewardship, Oshodhara established four dhams (Ashrams) at- Murthal Haryana 50 Km from Delhi, Madhopur Punjab 8 Km from Pathankot, Karma Bihar 120 Km from Patna and Sauraha Nepal 150 Km from Kathmandu. Siddharth has developed 28-Level program of Samadhi and Sumiran in Oshodhara. Through these programs, hundreds of seekers are enlightened already and several thousands are on the way to enlightenment.

One day some Sadhak asked Siddharthji, "Do you have any desires still left in you"? Siddharth laughed and said, "Yes, I do. When I leave my body and go back to the World of Enlightened ones, I wish to hear from my master Osho, 'Well done, my boy!'...".

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"Letter"

Radhasoami **Dera Baba Jaimal Singh**

Headquarters. **Beas - Panjab**

(India)

Mr. S. S. P. 14 August 1947.

Dear Son,

I am very sorry to read of your troubles in your letter dated August 2, and very much sympatise with you.

Human birth is a rare gift and we should make the best use of it. No matter in what circumstances we are placed. In it there lies the remedy of all our ills past and present. That remedy is *Nam*. It is true that to catch *Nam* is difficult when health is shaky and mind is worried. But attempt to catch it should never be given up.

One gets considerable relief from worries when one looks at his worries from a different angle; these worries and troubles are the result of one's own bad Karma in the past and now that he is undergoing them, he is actually making his burden lighter everyday. In time the effect will pass away. In human body no one is always happy nor any one is always miserable. In human body there is a mixed type of Karma good and bad. Hence when good days are gone, bad days will go out in their time. If one keeps his attention high instead of letting it down, the troubles come and pass-away without doing much harm. Therefore try to earn your living as best as you can and pray to the creator within you. He hears the prayer and helps. But do not be upset by warries. On the other hand raise your attention above into the eyes so that you do not feel their effect.

Guru Nanak says "The whole world is miserable, only he is happy who takes the support of Nam." Whatever little or great effort you can make to keep your attention up in the eyes and catch the Sound current will go a long way in mitigating your worry. Have faith and trust in His Goodness and all will be well.

Yours affectionately

S.S.

(The above letter is addressed to him disciple by Sri Savansingh Maharaj)

Courtesy :

Tulpule G.V. (ed), Nau Aadhyatmik Pravachane (1954)

A Hindi Song Composed by Sri Savansingh Maharaj

कम से कम ढाई घंटो तक बैठो ।
शरीर का ख्याल मत करो ।
कमाई करो । अभ्यास बढाओ ।
सब फिकर छोडो ।
दुनिया का ख्याल मत करो ।
दसवें द्वार का परदा खोलो । अन्दर चलो ।
देखते रहो, सुनते रहो ।
सद्गुरु ऊपर खडे हैं ।
मीठी से मीठी रागिणी सुनो ।
रोशनी देखो । देखो, कैसा उजाला नजर आता है ।

Sit, half an hour and two, at least
Pay no heed to your body.
Go on earning (merits), Increase you practice;
Don't worry about the rest ;
Pay no heed to the world
Unveil the curtain at the tenth door,
And get in there !
Keep on "looking" and keep on "listening"!
Perceive, up there, Sadguru, Standing!
Rapt in that state, listen to
The sweet melody-sublime
And see the light-divine;
And be focussed so deeply
That it shines with all its intensity!
Come on and utter the name-divine.

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श्री गुरुदेव रामराया का सद्गुण स्तवन

(Extracted from the celebration of
Sri. Gurudev's Punyatithi at Indiana, USA on May, 27, 2015)

जय जय रामराया, अनुभव ज्ञान के दाता ।
जय जय मोक्ष निष्काम भक्ति के मूर्तिमन्ता ।।१।।

जय जय रामराया, सर्वात अंतर्यामी परमात्मा ।
जय जय चित्त चैतन्यमय आत्माराम ।।२।।

जय जय रामराया, स्वयंसिद्ध ज्योतिर्मय आत्मा ।।
जय जय मायातीत परब्रह्मा ।।३।।

जय जय रामराया, त्रिगुणातीत पापपुण्यतीता ।
जय जय जगदोद्धारक सायुज्यमुक्ति दाता ।।४।।

जय जय रामराया, पूर्णकाम निस्पृहवीतरागी गुरुमूर्ति ।
जय जय अव्यक्तव्यक्ता सुखमूर्ति ।।५।।

जय जय रामराया, शरणागतों का रक्षक कल्याणकारी ।
जय जय कृपासागर मंगलमूर्ति परोपकारी ।।६।।

जय जय रामराया, भक्तप्रेम प्रेम आगर ।
जय जय नारायण गजर स्वर शुद्ध सागर ।।७।।

जय जय रामराया, लोकोद्धारार्थ परमार्थ-सोपान रचियता ।
जय जय वेदांत विध्यावंत आत्मानुभूति परमानंद भोक्ता ।।८।।

जय जय रामराया, अद्वैत अमरत्व सिद्धांत प्रतिपादयिता ।
जय जय बुद्धिनिष्ठ तत्वज्ञान के वेत्ता ।।९।।

जय जय रामराया, ईशधर्मी आध्यात्मिक जग के नागरिक ।

जय जय विभूतिमत्व और विभूति पूजक ।।१०।।

जय जय रामराया, आध्यात्मिक दर्शन समन्वयात्मक समालोचक ।
जय जय ईशोन्मुख बहुभाषिक वैज्ञानिक ।।११।।

जय जय रामराया, क्रम मुक्ति सिद्दांत प्रतिपादक ।
जय जय ईशाकर्षण सिद्दावस्था में साधक ।।१२।।

जय जय रामराया, एक देव, एक धर्म व एक मानवता प्रबोधक ।
जय जय विश्वबंधुत्व समबुद्धि भाऊराय कृपादीप प्रकाशक ।।१३।।

जय जय रामराया, प्रभो परमहंस भक्तवत्सला दयावंत ।
जय जय हे सद्गुरु सुनिये मम् हृदयगत प्रेम बात ।।१४।।

देवो मुझे भक्ति, भाव और भजन अमृत ।
जिससे होवे लाभ जीवनमुक्त अवस्था का अनंत ।।१५।।

श्री गुरुदेव चरणदासनुदास
शंकरलाल सुथार

You have no need to travel anywhere. Journey within yourself, enter a mine of rubies and bathe in the splendour of your own Light.

- Rumi

Who Am I?

1) Who am I?
   I am He,
   Who is Immortal, Eternal
   Indestructible & Invincible.

2) Who am I?
   I am He,
   Who is never born
   and never will die.
   Never was time. He was not.
   Lord YAMA dares not touch him.

3) Who am I?
   I am He,
   Who is invisible
   But Can be seen
   during deep meditation
   Whose voice is noiseless
   but can be heard
   Intutionally and emotionally.

4) Who am I?
   I am He,
   Who cannot be cut into pieces
   Who cannot be burnt into ashes
   Who remains for EVER & EVER
   unchanged & unaffected
   Birthless & Deathless.

   THAT I AM
   HE, THE ATMAN

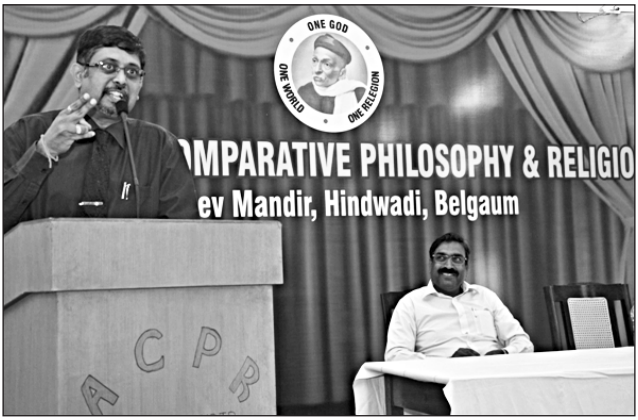
-R.B.Yelburgi. BE (Mech)
363, Nehru Road, Tilakwadi,
Belgaum - 590006

Activities at ACPR, Gurudev Mandir, Belagavi

At Academy of Comparative Philosophy & Religion, Belagavi Shri Gurudev Dr. R.D.Ranade's 58th Punyatithiwas observed from 29-05-2015 to 31-05-2015. On first day of the event session was held for youth on the subject "Value & Modernity in today's youth". Shree Jagadguru Shree Basavajaya Mrutyunjaya Swamiji of Kudalasangam, Dr. Asavari Santof Abha Diagnostic Belagavi, and Shri Parag Saraya, Director, Adam Reality Co, Belagavi spoke about the Value & Modernity in today's Youth.

On second day SSLC Toppers of 2015 of Belagavi city who stood first to their respective High schools were felicited with Letter of Honor and Momento. Shri Deepak Dhaduti, an International Space Technician, Shri S.Ravi, IPS, Police Commissioner of Belagavi and Shri. Arvind Deshpande of Jeevaji Institute, Athani gave guidance to the students for their future career. Shri Pralhad, MP & BJP State President also advised the students.

Last day i.e. on 31st May 2015, Session was held for Teachers on the subject "Role of Teachers in Comparative Philosophy & Religion. Shri Shri Shahid Memon spoke on Muslim Religion, Dr. Shantinath Dibbad, Registrar, RCU University, Belagavi spoke on Jain Religion Smt. Kalpana Kirby spoke about Christianity. Shri Gourakishnadas Goswami of ISCON spoke about Geete and Dr. S.C.Wali of Inchangeri Sampraday also spoke about the Role of Teachers. D.Siddarama Swamiji of Naganur Rudraximath, Belagavi gave Ashirvachan to the present audience.



On 3rd July, 2015, Shri. Gurudev Dr. R.D.Ranade's birth anniversary was held at ACPR, Belagavi. Student orientation sessions were held on this occasion. PUC and Degree students from local colleges participated in the event. Dr. D.G.Kulkarni, Director, KLE MBA College, Belagavi, Dr. Gurudevi Hulleppanavarmath, HOD, English Dept, Lingaraj College, Belagavi and Prof. Prasad Kapileshwari, Jain MBA & MCA College, Belagavi guided the students gathered.

Academic Council Members Meet was held on 10th July, 2015 at ACPR, Gurudev Mandir Auditirium, Belagavi. Academic Council Members, Pathway to God Editorial Members and Board of Trustees of ACPR, Belagavi attended the function. They Discussed about the Aims and objectives of ACPR, Belagavi. They also discussed about the future developmental plans to be implemented at ACPR, Belagavi.

On 1st August, 2015, condolence meeting was held at ACPR, Belagavi to pay homage to Dr. A.P.J Abdul Kalam, former President of India. Speaking on the occasion, Prof. Sandeep Nair, Co-Ordinator, Academic Council Member, ACPR, Belagavi remembered Dr. Kalam's contribution to the Aero Space Technology of the Nation. Shri. M.B.Zirali, Secretary, ACPR, Belagavi, Prof. Kishor Jagadale and Prof. Ashutosh David also spoke on the occasion.

Shri B.S.Nimbal read a beautiful kannada poem written on Dr. Abdul Kalam written by himself.

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